THE

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE MEN OF THE LAND.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Thy sons who never came from otherwhere
But sprang from thee and were fed at thy breast,
Of all the human races were the best
And endowed were with virtues past compare;
They were of noble build and bright and fair
And sought the purest joys of life with zest
And were in gay and graceful garments drest,
With strong and supple limbs and silken hair
Their striking golden domed forehead high
Towered high above their graceful arched brows
And dark eyes full of God-dream's quenchless light.
Their lips were calm in laughter and in sigh;
They felt at home in battle-field and house;
Long-armed and broad of breast they shone with might.

The fifth year of the "Hindu Message" commences with the next issue. We request our subscribers to remit their subscriptions for the fifth year at an early date. As it would cost two annas extra now to send the Journal by V. P. P., we shall adopt this course in the last week of November, only in the case of those whose subscriptions have not been received by Money Order in the meanwhile.

Manager,

'HINDU MESSAGE.'

Great Thoughts.

The spiritual gain of a person depends upon his sentiments and ideas, proceeds from his heart and not from his visible actions. Two friends while strolling about, happened to pass by a place where Bhagavat (the word of God) was being preached. One of them said: "Brother, let us go there for a while and hear the good words spoken." The other replied, "No, friend, what is the use of hearing the Bhagavatam? Let us spend the time in yonder public-house in amusement and pleasure." The first one did not consent to this. He went to the place where the Bhagavatam was being read and began to hear it. The other went to the public-house, but did not find the pleasure that he had anticipated there and was thinking all the while, "Alas me! Why have I come here? How happy is my friend hearing all the while the sacred life and deeds of Hari (Lord)." Thus he meditated on Hari even though in a public-house. The other man who was hearing the Bhagavatam, also did not find pleasure in it. Sitting there, he began to blame himself, saying, "Alas! Why did I not accompany my friend to the public-house? What a great pleasure he must be enjoying at this time there!" The result was that he who was sitting where the Bhagavatam was preached, meditated on the pleasure of the public-house and acquired the fruit of the sin of going to the public-house because of his bad thoughts; while the man who had gone to the public-house acquired the merit of hearing the Bhagavatam because of his good heart.

It is the mind that makes one wise or ignorant, bound or emancipated. One is holy because of his mind, one is wicked because of his mind, one is a sinner because of his mind, and it is the mind that makes one virtuous. So he whose mind is always fixed on God requires no other practices, devotion, or spiritual exercise.

He who thinks that he is a Jiva (imperfect and worldly soul) is verily Jiva; he who considers himself to be God, verily becomes God. As one thinks, so he becomes.

Events of the Week.

The *Indian Social Reformer* lets us into the secret of how Experts are made, It says:—In the course of his speech in the Legislative Assembly opposing the grant of 2 lakhs of rupees for Lord Lytton's Committee on Indian students in England, to visit India, Sir Sivaswami Iyer suggested that it would be better utilising time and money if it went to Germany, America and Japan to investigate what openings there were in the Universities for Indian students to pursue special courses of study. He went on to give an instance of how the interests of knowledge are sacrificed in the case of India to political partiality. Some years ago, when Sir Sivaswami was in the Government of Madras, he suggested the provision of a research endowment for the investigation of diabetes in India, and the bringing out of experts from Germany or Austria, even mentioning the name of one of the most famous of living experts on diabetes, Professor Carl Von Noorden. The Government insisted upon selecting a Beits scholar from Australia who informed them that he was going to Vienna to consult the same Professor Noorden and to take his advice and also to procure the necessary appliances and instruments! Apropos of the same tendency, is the following from the "Letters from Nobody" by Sir Guy Fleetwood Wilson, Finance Member of the Government of India under Lords Minto and Hardinge. "*A reputation volee* is very easily acquired in India. A youth cribs from a German article on, say, the "bellicosity of blue butterflies," and writes a report therein. He is at once dubbed the greatest authority on the subject in Delhi, later on in the Punjab; lastly he is pronounced to be the greatest authority on lepidoptera in India, "if not in the world," and no one dreams of questioning his claims to fame. Possibly he is promoted on the strength of them!"

Taking Sir Sivaswami's and Sir Guy's examples together it will be no unfair inference to make that quite 50 per cent, of our Anglo-Indian experts are of this bogus type!

***

Towards the beginning of this year when the people of Repalle and its neighbourhood raised their voice against the constitution of the Repalle Municipality the Honourable Minister in charge of the Local Self Government visited the place and found the area municipalised to be a collection of several scattered villages more rural than urban in character. He was not, however, prepared to abolish the municipality, but wished to see the effect of municipal administration under the District Municipalities Act of 1920 and the proposed location of a District Munsiff's Court at Repalle upon the character of the place. He accordingly gave the ratepayers to understand that if they would carry on with the muncipality for some time, he would revisit the place and decide how far he could meet their wishes.

The municipality continued and the Ministr visited Repalle again on the 16th ultimo. The proposal to locate a District Munsiff's court there did not materialise and the place in spite of municipal administration remained as rural in character as it had been before, with no indication of early development into a town. The Minister was also informed by the local authorities concerned that it would be of little use to continue the municipality as the people of the place are mostly cultivating agriculturists with no urban instincts. Further under section 206 of the Madras Local Boards Act, 1920, any of the provisions of the Madras District Municipalities Act, 1920, may be extended to a union. In these circumstances the Government are satisfied that the municipality may be abolished and the place constituted into a union under the Madras Local Boards Act, 1920.

The District Board is requested to submit at an early date proposals under section 4 (2) of the Madras Local Boards Act, 1920 for the constitution of the place into a union. The Chairman should take steps to realise all the outstanding taxes and dues to the council. On receipt of the District Board's proposals and the Chairman's report that the taxes and dues have been realised orders will issue definitely abolishing the municipality.

***

The Government have sanctioned the abolition of the post of Deputy Commissioner of Abkari and the addition of an appointment designated "Assistant Commissioner, Distilleries" to the last grade of Assistant Commissioners of the Salt Abkari and Customs Department.

The Assistant Comissioner, Distilleries will be granted an allowance equivalent to the house rent actually paid by him subject to a maximum of Rs. 70 per mensem.

***

The Department of Overseas Trade, have in view of the paramount necessity for economy, definitely decided to abandon the post of His Majesty's Trade Commissioner at Bombay which has been held by Mr. J. L. Wilson-Goode. It is understood that this decision will hold for some time and in the meanwhile Mr. T. M. Ainscough, O. B. E., His Majesty's Senior Trade Commissioner in India and Ceylon, Calcutta, will carry on as the sole British Trade Commissioner in this country.

***

Thus writes "Whip" in the September issue of the *Hindustan Review:*—

The Imperial Conference has now concluded its labours and The Right Honourable Srinivasa Sastri has declared his supreme satisfaction with the results and conclusions arrived at the round table. It is noteworthy that the new Indian Privy Councillor felt impelled to contradict a Press statement that made him say angry truths. No, he felt obliged to stand by the humiliating Sinha compact and did never think of urging the unqualified right of his country to determine the constituents of *her* population—a right so much emphasised by the other Colonials. How could India close her gates to the benevolent South African or the charitably disposed Canadian who come to her to teach her how to *look* civilised—just think of it! We never had much faith in these confabulations of the Imperial statesmen—their meeting together envelopes, as a rule, a multitude of sins which dare not bear the light of public criticism An intensive personal canvassing, a few judicious honours with the "freedoms of city" thrown in, and a lot of week-end excursions combine to do the trick. And the fate of millions is decided by the whim and the persuasion of the moment. They are whizzed away from the live and pulsating contact of their constituencies, and entranced by the magic of their tumultuous reception carefully boomed—(which head wouldn't turn away?)—they fall in with any and sundry crooked scheme or a pretentious diplomatic *coup*.

***

Newspapers assert that the British Empire delegation to Washington Conference will consist of Messrs Lloyd George and Balfour, Lord Lee representing Britain, Sir Robert Borden Canada, Senator Pearce Australia, Sir John Salmond New Zealand, and Right Hon'ble V. S. Sastri, India. General Smuts has received a pressing invitation to attend the Conference, but he is unable to leave South Africa which will therefore not be represented.

***

Mr. Harding's opinion of the possiblity of universal disarmament can be gathered from the reply in which he declares that this is beyond hope of realisation and perhaps not even desirable. Reasonable limitation is a practicable proposition, but human nature will require a revolutionary reorganisation to make universal disarmament possible.

The Hindu Message

The Present Situation.

Nobody who has the welfare of India at heart can view with feelings of equanimity the present political situation of the country which, if not handled carefully and in a statesmanlike manner by the Powers that be, has all the possibilities of landing the country in utter chaos and ruin. The whole country seethes with discontent due chiefly to political and economic causes. The old affection for the established form of Government is fast disappearing —or we may even say that it has completely disappeared. Is not the Government styled as "Satanic" by the "Greatest man of the World"? Unrest stalks its head everywhere. The forces of anarchy have been let loose by irresponsible dabblers in politics who pass now-a-days for great patriots. Respect and regard for authority have been consigned to past history. Truculence and insolence have now taken their place. Constituted authority is flouted with contempt. Says the Leader of the Non-co-operation movement. "I know that it is a sin for a single Indian to serve either in the British army or in any of the Civil Departments of this Government...........I invite every soldier who calls himself an Indian and every servant in Government employment that if he has understood the message of swadeshi, it is his bounden duty to leave his employment under this Government which has emasculated this country, which has put affronts upon Islam, and which has made itself responsible for the tragedy of Jallianwalla Bagh." Sedition and disloyalty are thus openly preached and the consequences are willingly courted. The Jails have lost their terrors. Residence in them is considered as residence in a kshetra, as purificatory of one's body and soul. It is taken to be the first rung in the ladder of swarajya. It is the test of fitness that enables one to fight in the forefront of the battle of freedom. To go to Jail is to enrol oneself in the Roll of Honour. Youth and inexperience are not counted as drawbacks. It is the multitude that counts.

Society is completely disorganised. All conventions have ceased. Even the sacred temples are ruthlessly defiled. A spirit of bravado is infused into the minds of the mob. The elders are treated as relics of antiquity. The spiritual Jagadgurus are deemed to be anachronisms. The time-honoured caste-distinctions and the rules that regulated them have all disappeared almost completely. If any vestiges of them remain, we have to search for them. The shastras are set at naught with impunity. Everybody who knows a bit of Sanskrit is now a Smritikarta. We are afraid we are mistaken. Even a smattering knowledge of Sanskrit is not necessary to be a Smriti-karta. One's reasoning powers would do. If the shastras seem to be opposed to one's reason, then the shastras must go. They have no business to contradict one's reason however limited it may be. Has not Mahatma Gandhi—the idol of the populace—said. "My belief in the Hindu Scriptures does not require me to accept every word and every verse as divinely whispered. Nor do I claim to have any first-hand knowledge of these wonderful books. But I do claim to know and feel the truths of the essential teaching of the scriptures. I decline to be bound by any interpretation, however learned it may be, if it is repugnant to reason and moral sense. I do most emphatically repudiate the claim (if they advance any such) of the present Shankaracharyas and Shastris to give a correct interpretation of the Hindu scriptures." Is it not enough for the shastras to feel honoured because Mahatma Gandhi has called them 'wonderful'? Is it not time for the Shankaracharyas and Shastris to retire into oblivion, if they have not already done so, because Mahatma Gandhi has emphatically repudiated their claim to correctly interpret the Shastras? The authority of the Government and the authority of the spiritual Heads are brushed aside and a spirit of wanton defiance is fostered. The sanctity of the temples is attacked and the images are asked to be defiled. On the question of the entry into Hindu Temples by the Thiyyas, the Mahatmaji has advised them to offer civil disobedience, to enter temples and court imprisonment if law interfered. Thus two birds are attempted to be killed in one shot. The traditional sanctity attaching to temples as well as the sanctity of the laws made

by the rulers are treated with contempt. Under this deplorable state what does the Government do? It is slow to comprehend and slower still to act. Instead of tackling the root-cause of the evil in a bold and statesmanlike manner the Government has called into aid the several sections of the Criminal law and has launched upon a series of arrests and prosecutions. Has this course any deterrent effect upon the public as it is intended to have? Emphatically no. It is considered a fashion now-a-days to get arrested. To be garlanded on the way to the prison, to send a message to the people from inside the prison, to wear a smiling countenance in the dock, to have a breezy conversation with the presiding Magistrate and to abuse the Government within the court itself, these are now considered the height of patriotism. If one is arrested and prosecuted for a particular speech or a particular resolution, the same speech or resolution is reaffirmed from a thousand platforms all over the country. Such is the result of the action taken by the Government. Meanwhile this loss of respect to both the Government and the spiritual Heads has brought on innumerable bickerings—the Brahmin-non-Brahmin controversy, the caste Hindu-adi-Dravida controversy, the Hindu-Muslim controversy as exhibited in Malabar and a host of others. Strikes, disturbances and rebellions are the order of the day and consequently untold are the sufferings of the peaceful inhabitants. The Government should go to the bottom of the question, find out the correct solution, and deal with the situation promptly, effectively and satisfactorily. The situation is becoming unbearable day by day and unless the tension is relieved early the consequences may be what nobody has bargained for.

Social and Religious.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswamy Sastri B. A, B. L.
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA VIII.

(concluded.)

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

The yogi (karmi) takes the path presided over by the dieties presiding over smoke, night, over the dark fortnight and over the *Dakshinayana* (the southern passage of the sun) and attains lunar glory and then returns (to the earth).

NOTES

1. This refers to the Pitriyana. The two paths refer to the landmarks in the way to two different planes of realisation—one which leads to the final beatitude and the other from which there is a return to *samsara* (rebirth).

2. Sri Sankaracharya says that the Pitriyana or the dark path is trodden by the *karmi* or man of works who performs sacrifices and digs tanks and gives gifts (इष्टापूर्तदत्त). Sri Madhsoodana says tersely. तत्र तस्मिन्पथि प्रयाताश्चान्द्रमसं ज्योतिः फलं योगी कर्मयोगीष्टापूर्तदत्ताकारी प्राप्य यावत्संपातमुषित्वा निवर्तते ।

3. The Sruti describes the path thus: ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते ॥

4. The actual mannner of rebirth in the earth is thus described in the Sruti: अथैनमाकाशमेवाभिनिष्पद्यते आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति पुनः पुरुषाग्नौ हूयते अथ योषाग्नौ ततो जायते ।

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

These bright and dark paths are considered as eternal for the whole world. By the one, he attains non-return; by the other he returns.

NOTES

1. जगतः—means for the eligible aspirants; and not for the whole world. Those who perform sagunopasana go by the Devayana; and those who are karmayogis go by the Pitriyana. Those who live a mere worldly butterfly existence merely live and die and attain the fruits of actions here or in hell. जायस्व म्रियस्व—is the third path. The Sruti describes the two paths open to the elect thus:— कर्मणा पितृलोकः विद्यया देवलोकः ॥

2. The return from Pitriyana is thus described in a well known verse:

प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।
तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मणे ॥

3. *Sukla and Krishna*—so called because in the one there is *jnana-prakasa* (the light of wisdom) and it is absent in the other.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

O Partha, no yogi is deluded after knowing about these paths. Therefore, O Arjuna, be thou steadfast in yoga at all times.

The Skanda Purana says: सृती ज्ञात्वा तु सोपाये अनुष्ठाय च साधनम् । न कश्चिन्मोहमाप्नोति न चान्या तत्र वै गतिः ॥

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

The yogi transcends the fruits declared (in the scriptures) as accruing from the Vedas, sacrifices, austerities and gifts, knowing all that

has been declared above, the yogi attains the supreme and primeval abode.

1. Sri Madhbsoodana says that योगी means ध्याननिष्ठः

CONCLUDING OBSERVTTIONS.

1. Thus this chapter shows to us the realisations attained by the Dharana Yoga. Sri Sankaracharya says: अष्टमेनाडीद्वारेणं धारणायोगः सगुण उक्तः तस्य च फलमग्न्यर्चिरादिक्रमेण कालान्तरे ब्रह्मप्राप्तिलक्षणमेवानावृत्तिरूपं निर्दिष्टम्। Sri Nilakanta lucidly sums up the Chapter by saying तदेव ध्येयब्रह्मविद्या साङ्गा निरूपिता and that the next Chapter proceeds to describe the ज्ञेयब्रह्म and ज्ञाननिष्ठा. Sri Venkatanatha says: अष्टमेऽध्याये भगवतः परब्रह्मणो वासुदेवस्य भजनमुपदिष्टम्। नवमेतु ब्रह्मतत्त्वज्ञानमुपदिश्यते ॥ The Gitasangraha thus sums up the Chapter:

ऐश्वर्याक्षरयाथात्म्यभगवच्छरणार्थिनाम् ।
वेद्योपादेयभावानामष्टमे भेद उच्यते ॥

Historical and Scientific.

The Place of Village in the Modern Administration.

By J. S. R. Sarma.

The village has always been the primal unit of administration and it is supposed to continue to be such even under the present British rule. I say, suppose, advisedly, because the village enjoys that dignity and status only in name and in a very restricted sphere if at all. It may be said without fear of contradiction that the village has all the duties as it were, for its share while the rights and privileges are the monopoly of its *urban* brother. The burden of administration is its proud privilege to bear, but the blessings of it, whatever they be, it (the village) cannot lay any claim to. It is as plain as the light of a clear sunny day, that the village is practically being crushed under the unbearable weight of a top-heavy administration.

2. The bulk of the permanent stable revenue to the Government is derived from the village. And yet what is the extent of benefits and comforts to the village in return for the bulky revenue which it contributes to the Government coffers? The place which the village enjoys in the present administrative scheme will be determined by the character of the answer to the above question.

3. All the items of creature-comforts and conveniences can broadly be classified as (*a*) Education, (*b*) Irrigation, (*c*) Sanitation and medicine for men and cattle (*d*) Lighting and Communications and (*e*) Drinking-water supply. How far can the village lay claim to and boast of benefits under each of the above heads,—the village, mark you, which defrays the bulk of the charges of administration of the country as a whole? The primary and fundamental function of a state is to provide for all the above necessaries—not merely of towns and cities, but also of villages and hamlets. There is absolutely no reason why the townsmen and *citizens* should be given a preferential treatment to the disproportionately inadvisable and unwarranted exclusion and neglect of the poor villager and rustic. This very circumstance is directly responsible for a general *town-ward* move on the part of the *rural* population, with the inevitable result that many a village which was once sparkling with life and natural charm and prosperity in all its native brilliance and splendour is now either depopulated, or in a state of decay and decline. One can understand this tendency towards town-moving and overcrowding in a country like Britain which is mainly an industrial one; but in India which is essentially a vast agricultural sub-continent this townward move is not conducive to its development. The village is depleted and neglected, and with it its agriculture has gone down. There may, of course, be exceptions to this observation, but we are concerned with the ordinary average village which ought to be the basis of investigation and examination.

4. *a*. Let us take Education. How many villages can each claim to its credit, any school worth the name, whether of Government, or aided, or even under unrecognised private agency? The pial-schools of good old days have almost fallen into disuse, and no schools of modern types have been substituted either. Of course it will be pointed out that the Education department has been paying the greatest possible attention and is doing its utmost to spread the benefits of education all over, but the fact remains that the majority are illiterate and it is no defence nor is it to the credit of the department to point out to the actual result achieved, especially regard being had to the 160 years and over of British administration with all its vaunted notions of culture and liberality, enlightenment and civilization, and with its annual Budgets disclosing incomes by crores. The old school has vanished. the new school has not risen and the village is between hay and grass as it were. It has come to the ground between two stools. The villager who can afford it and even ill-afford in most cases educate his children in the distant town or city, with two domestic costly establishments in the village and the town, or bidding good-bye to the village practically. The rest of the village is allowed to rust for lack of easy and cheap facilities. This is what it ought not to be, viewed from the point of right which is inherent in the tax-paying villager, for provision of education.

(*b*) Irrigation which is the prop and stay of agriculture, ought to be one of the first charges on the State revenues. Irrigation sources almost continue to be what they have been in the very distant past and no enviable achievements by way of extensive improvements can be laid to the credit of the P. W. Department, (several irrigation projects completed and under construction and contemplation notwithstanding). If agriculture yielded well in the remote past, it ought to yield immensely better in modern times. If there was more of uncultivated and arid tract in the past, there should be far less of it now. Agriculture in India, of the past before the advent of the foreign domination should have been self sufficient and yielded even a considerable surplus; but gradually in the course of the last few centuries, Indian original population has been added to by the Muhammadan settlers and others who have come to be part and parcel of modern India and children of the soil. The necessity for increased agricultural operations and irrigational facilities has thus become distinctly clear and desirable, and any amount of efforts at improving in this direction on the part of Government can

never be too much. How far has the village irrigation been improved? Why, in certain cases, in place of the expected improvement, the sources of irrigation have deteriorated to a large extent. A considerable area depends on rains, and, considering the freaks of nature and uncertainty of the favourable monsoons which have become more or less a familiar phenomenon of the day (which, however, is no matter for surprise in these days of *no-dharma* and non-performance of *dharmic* duties to the gods and God), no stone can afford to be left unturned by a parental Government to find out ways and means of improving irrigation facilities, with especial reference to rain-fed tracts. The village irrigation canals and water courses are very rarely kept in a state of good repairs owing to several internal causes, the chief of which may perhaps be a lack of communal feelings among the villagers, and of any common village agency to induce and keep up that spirit of village solidarity, self-reliance and self-*containedness* which charactarised the old village life. Thus the benefits by way of enhanced sources of irrigation to a village are very small. And yet the village bears the lion's share of the public expenditure.

(*c*) Sanitation and medicine are no better, so far as the village goes. Nobody knows whether there is any systematically followed Sanitary policy in regard to the villages which are not Unions. A Sanitary Inspector or so is presumably looking after village sanitation in Taluks but this individual is more or less a rare visitor, if at all; and further what on earth is the use of a sanitarian, singly and alone, deputed to look after rural areas? There are several villages which are a veritable hell of dirt and filth, rut and mire, with their rubbish heaps emitting offensive smell, and foecal deposits all round the habitations. I may record here for the edification of all those concerned, the dispassionate and honest opinions expressed in private conversation, of course, of several Britishers, newly arrived from England during war time, and made to serve as soldier-clerks in the temporary military offices at Poona, to the effect that the Indian village administration as far as it came under their observation was a disgrace to the British rule. Of medical facilities, the less said the better. The old 'Dhanvantari' of the village has silently disappeared, like every other professional of the village, for continued lack of support and patronage; and even if there happens to be any native medical man, he is dubbed as a quack and his calling is brought into disrepute. But is there any alternative provision in the village in relief of this dog-in-the-manger policy? The answer is an emphatic 'No.' The nearest dispensary is miles away and is no good for emergencies, nor can it often be availed of by the poor average villager. The result is obvious, and the toll which Death levies silently in the interior villages is as quick as it is heavy. And yet the top-heavy administration is rendered possible, only, at the expense of the poor village tax-payer.

(*d*) Village lighting, and easy access by roads to the village are impossible luxuries to which the village-wala can never aspire. In the non-agricultural season, villagers can have egress and ingress by running the vehicles through dry fields and bunds with their undulations. But during the other times of the year, each village is practically isolated from the outside world. There are doubtless many a chivalrous and daring *wala* who, on account of some business or other, undertakes to perform the heroic feat of wading his way to the nearest road or more lucky place; but as has been already pointed out, the question is of the average situation. The Government official, with perhaps the exception of the poor Revenue Inspector, is never so foolish as to attempt the hopeless and wearisome task of visiting such inaccessible villages and hamlets, but camps and tours in convenient localities accessible by horse or springed vehicles, by bicycle or motor car. So far as the ordinary village roads are concerned, neither the Government nor the Local Boards can boast of any proud achievements so far. Yet mind you, the villager bears the brunt of public expenditure.

(*e*) Drinking-water supply is not ensured to the village with any deliberate effort on the part of the authorities. The main sources are tanks and wells, except in places which are served by any river or similar water-course. The tanks receive their supply either from rivers or from rains. But knowing as we do the freakish character of these sources, we can well imagine the comforts which the villager enjoys under this head. Surely he cannot have the luxury of a pipe-system which is met in towns and cities by Municipal taxes. But the taxes and cesses in endless forms and names which the villager pays, will, it is often forgotten, outweigh those paid by his more fortunate urban brother! The village water supply is thus inadequate, ill-cared for, and ill-regulated as to drinking and other purposes. I am not un-aware, I shall be told in reply, these are matters of common interest of the villagers whose look-out it is to keep these affairs in order but this kind of argument is no good in the face of stern and solid facts. But of one thing the villager should be glad at present. If the modern Sanitation and Health officer is given opportunities of control over the villages there is always the chance of the suggestion being put prominently forward that all the insanitary and unwholesome tanks and wells might be filled in with rubbish and similar stuff. The villager had better congratulate himself on this score now!

The Police has been omitted in the classification at the beginning. As it is at present, the Police is more a terror and a nuisance to the average villager, than a guardian of safety and security. But the village does want an effective and serviceable Police all the same.

Yes, but what is the remedy? Is the villager to sit with folded hands and pensively brood over the situation, or to live in the fool's paradise by entertaining himself with the thought that he generously gives of his hard-earned money for the comforts of his brother in the city? Charity begins, it is said, at home: The income from the village must be earmarked first and foremost for its needs, and the rest utilised in other directions. It is entitled to all the creature-comforts. It must have its set of offices and institutions; at least a group of villages within a radius of 5 miles from a central village must have its school up to an elementary grade at least, providing instruction in agriculture, carpentry and so forth, its Dispensary and Sanitary officer, its veterinary staff and Post office. These are the bare essential requisites of a fair village administration and must be provided for out of the revenues derivable from villages

The villages must command convenient routes and roads. This is but bare justice to the villager. His patience is being overtaxed and a spirit of disaffection in him is not conducive to good government. The usual excuse of lack of funds is not acceptable. Where there is a will, there is a way. An effective and sustained policy of all-round retrenchment and reform in the top rungs of the ladder of administration will alone ensure the stability and contentment of the base,—*the village.*

Medical.

The Rules of Health.

Dr. Shri Ram, State Hospital, Srinagar, Kashmir has published the following "Ten Rules of Health":—

EARLY RISING.

1. Jump out of bed early happy and cheerful. Sincerely repeat "To show bright looks, to speak brave words, to have joyous thoughts, to do knightly deeds I promise." Rinse your mouth with water. Sip one pound of water. Take water on your palm and sniffle it. Rub your entire body with the palm of your hands combined with deep breathing in front of an open window.

CLEAN HABITS.

2. Visit the latrine punctually. Wash your hands with good clay or soap. Clean your teeth, tongue, palate and throat thoroughly with a green twig or tooth brush and powder for it cures bad stomach and offensive breath. The mouth and nostrils must be thoroughly flushed with water to get rid of phlegm sticking inside.

BATH.

3. Then enjoy cold water bath. First pour water over head and body, followed by a brisk rub down with a rough well-squeezed wet towel. Once at least every day the whole surface of the skin should be given an air and sun-bath by exposing it to the action of the sun's rays. Take a regular and systematic exercise in open air for 15 minutes to induce vigorous respiration. Exercise in open air cleanses the mind, sharpens the intellect and dispels depression. Keep your head erect, breathing through the nose.

DRESS.

4. Your dress should be loose and flowing; never under any circumstances pressing upon any part of the body. The garment next to the skin should be daily cleansed. Let your dress be neat and clean. Keep your finger nails cut clean. Allow no dirt to accumulate under them. Avoid tight boots and shoes. Combing of hairs is necessary. It removes dirt, dust and insects.

MEALS.

5. Be punctual at meals. "Don't eat when you are mad or bad or sad, only you are glad." Do not eat even a morsel between two meals. Let your food be nourishing rather than palatable. Wash your hands, rinse your mouth before and after each meal. Remember you have 32 teeth in your mouth so you must chew every morsel 32 times at least. Ancient Rishis advocate a diet consisting of vegetables, oils, fruits, nuts, cereals, etc. Milk is a wonderful beautifier and builder of flesh. But you should eat rather than drink milk. Sip it; the smaller the sip, the better the results. Lassi (curd and water 1/3 part respectively) is the best prophylactic against most of the diseases. Take a cupful of it every day, for it prolongs life. It is a nice principle to fill only half the stomach with solid food, a quarter with liquid, and to leave the rest for air. End your meals with fruits. Fruits stimulate and improve the appetite and digestion, act as laxative, supply the salts necessary for proper nutriment, purify the whole system, and impart strength and vitality to the weak and the invalid. Apples are nature's blue pills. An apple a day keeps the doctor away. Almonds give strength to the eyes, nuts build the brain, grapes are especially useful in gastric and intestinal ailments. Eat salt, sugar sparingly. Do not drink while eating nor eat while drinking. Drink a glassful of water an hour before and 2 hours after meals. Water drinking is simply taking an internal bath. It is better to fast, than to feast. "Continue feeling cheerful and thankful so long as you are eating." "After dinner rest a while after supper walk a mile."

EVILS OF ADDICTIONS.

6. Tobacco, tea, coffee, alcohol, opium, bhang, charas, etc. are drugs not food, and in health should be utterly avoided. They are disastrous to the brain, ruinous to the stomach and fatal to the heart. It should be your imperious duty to abstain altogether from flesh, meat, tobacco and alcohol, and thus arrest the rapid deterioration of the race and overcome the greatest scourge consumption or white plague that afflicts the human race.

READING.

7. Do not read in bad light. Never lean over the desk. Always sit upright. Don't read or write when your eyes feel tired. Let the light come from behind and over your left shoulder.

Hold your book about 14 inches from your eyes. Wash your eyes with pure cold water before and after study. Reading while walking or moving in a carriage is injurious. After every fifty minutes take 15 deep breaths, more and better work will be done with less effort. Protect your eyes from sand, smoke, dust, stone etc. Let not any strong light directly fall upon your eyes. Rub your left eye if any foreign body enters into your right eye and *vice versa.*

GOING TO BED.

8. On retiring be sure to have your bladder thoroughly emptied and your mouth rinsed. Drink a glassful of water; review your days task. Sleep early between (9 p. m. and 5 a. m.) happy and cheerful. Sleep in a single bed with windows open top and bottom, head and face uncovered; go to bed at the same time every night. An hour's sleep before midnight is worth more than 2 after.

GENERAL.

9. Rub ordinary oil vigorously over your entire body at least once a week. Hold your body erect with chest forward and shoulders back when walking or sitting.

Look up and smile.
Be joyous, no matter how things go.
Scatter the brightness wherever you go.
Wear a face that will smile at grief;
Bear no grudge for time is brief;
Lives are many that need relief;

NEVER FEAR.

10. Never fear; fear is faith in evil. It has a freezing and benumbing influence upon the body. Anger affects the body like a consuming fire. Worry is an epidemic more deadly than all the diseases put together; worry never mends, it always ends its victims. Worry is mental anarchy. Self-pity in its effects upon body, mind and soul resembles the ravages of tuberculosis. Envy is a combination of

anger and self-pity. Jealousy is a mixture of fear, anger and self-pity. Beware of them. Self control is the master key to all our troubles. Strengthen your will power and show courage, gentleness and cheerfulness in your daily life.

— *The Indian Humanitarian.*

Miscellaneous.

The Call of Truth.

BY RABINDRANATH TAGORE.

(*Continued.*)

Giving free vent to angry feelings is a species of self-indulgence. In those days there was practically nothing to stand in the way of the spirit of destructive revel, which spread all over the country. We went about picketting, burning, placing thorns in the path of those whose way was not ours, acknowledging no restraints in language or behaviour,—all in the frenzy of our wrath. Shortly after it was all over, a Japanese friend asked me: "How is it you people cannot carry on your work with calm and deep determination? This wasting of energy can hardly be of assistance to your object." I had no help but to reply; "When we have the gaining of the object clearly before our minds, we can be restrained, and concentrate our energies to serve it; but when it is a case of venting our anger, our excitement rises and rises till it drowns the object, and then we are spend-thrift to the point of bankruptcy." However that may be, there were my countrymen encountering, for the time being, no check to the overflow of their outraged feelings. It was like a strange dream. Everything seemed possible. Then all of a sudden it was my misfortune to appear on the scene with my doubts and my attempts to divert the current into the path of self-determination. My only success was in diverting their wrath on to my own devoted head.

Then there was our greed. In history, all people have won valuable things by pursuing difficult paths. We had hit upon the device of getting them cheap, not even through the painful indignity of supplication with folded hands, but by proudly conducting our beggary in threatening tones. The country was in ecstacy at the ingenuity of the trick. It felt like being at a reduced price sale. Everything worth having in the political market was ticketed at half-price. Shabby-genteel mentality is so taken up with low prices that it has no attention to spare for quality, and feels inclined to attack anybody who has the hardihood to express doubts in that regard. It is like the man of worldly piety who believes that the judicious expenditure of coin can secure, by favour of the priest, a direct passage to heaven. The dare-devil who ventures to suggest that not heaven but dreamland is likely to be his destination must beware of a violent end.

Anyhow, it was the outside *maya* which was our dream and our ideal in those days. It was a favourite phrase of one of the leaders of the time that we must keep one hand at the feet and the other at the throat of the Englishman,—that is to say, with no hand left free for the country! We have since perhaps got rid of this ambiguous attitude. Now we have one party that has both hands raised to the foreigner's throat, and another party which has both hands down at his feet; but whichever attitude it may be, these methods still appertain to the outside *maya*. Our unfortunate minds keep revolving round and round the British Government, now to the left, now to the right; our affirmations and denials alike are concerned with the foreigner.

In those days, the stimulus from every side was directed towards the heart of Bengal. But emotion by itself, like fire, only consumes its fuel and reduces it to ashes; it has no creative power. The intellect of man must busy itself, with patience, with skill, with foresight, in using this fire to melt that which is hard and difficult into the object of its desire. We neglected to rouse our intellectual forces, and so were unable to make use of this surging emotion of ours to create any organisation of permanent value. The reason of our failure, therefore, was not in anything outside, but rather within us. For a long time past we have been in the habit in our life and endeavour of setting apart one place for our emotions and another for our practices. Our intellect has all the time remained dormant, because we have not dared to allow it scope. That is why, when we have to rouse ourselves to action, it is our emotion which has to be requisitioned, and our intellect has to be kept from interfering by the hypnotism of some magical formula,—that is to say we hasten to create a situation absolutely inimical to the free play of our intellect.

The loss which is incurred by this continual deadening of our mind cannot be made good by any other contrivance. In our desperate attempts to do so we have to invoke the magic of *maya* and our impotence jumps for joy at the prospect of getting hold of Alladin's lamp. Of course everyone has to admit that there is nothing to beat Alladin's lamp, its only inconvenience being that it beats one to get hold of. The unfortunate part of it is the person, whose greed is great, but whose powers are feeble, and who has lost all confidence in his own intellect, simply will not allow himself to dwell on the difficulties of bespeaking the services of some genie of the lamp. He can only be brought to exert himself at all by holding out the speedy prospect of getting at the wonderful lamp. If any one attempts to point out the futility of his hopes, he fills the air with wailing and imprecation, as at a robber making away with his all.

In the heat of the enthusiasm of the partition days, a band of youths attempted to bring about the millennium through political revolution. Their offer of themselves as the first sacrifice to the fire which they had lighted makes not only their own country, but other countries as well, bare the head to them in reverence. Their physical failure shines forth as the effulgence of spiritual glory. In the midst of their supreme travail, they realised at length that the way of bloody revolution is not the true way; that where there is no politics, a political revolution is like taking a short cut to nothing; that the wrong way may appear shorter, but it does not reach the goal, and only grievously hurts the feet. The refusal to pay the full price for a thing leads to the loss of the price without the gain of the thing. These impetuous youths offered their lives as the price of their country's deliverance; to them it meant the loss of their all, but alas! the price offered on behalf of the country was insufficient. I feel sure that those of them who still survive must have realised by now, that the country must be the creation of all its people, not of one section alone. It must be the expression of all their forces of heart, mind and will.

This creation can only be the fruit of that *yoga*, which gives outward form to the inner faculties. Mere political or economical *yoga* is not enough! for that all the human powers must unite.

When we turn our gaze upon the history of other countries, the political steed comes prominently into view; on it seems to depend wholly the progress of the carriage. We forget that the carriage also must be in a fit condition to move; its wheels must be in agreement with one another and its parts well fitted together; with which not only have fire and hammer and chisel been busy but much thought and skill and energy have also been spent in the process. We have seen some countries which are externally free and independent; when, however, the political carriage is in motion, the noise which it makes arouses the whole neighbourhood from slumber and the jolting produces aches and pains in the limbs of the helpless passengers. It comes to pieces in the middle of the road, and it takes the whole day to put it together again with the help of ropes and strings. Yet however loose the screws and however crooked the wheels, still it is a vehicle of some sort after all. But for such a thing as is our country,—a mere collection of jointed logs, that not only have no wholeness amongst themselves, but are contrary to one another,—for this, to be dragged along a few paces by the temporary pull of some common greed or anger, can never be called by the name of political progress. Therefore, is it not, in our case, wiser to keep for the moment our horse in the stable and begin to manufacture a real carriage?

From the writings of the young men, who have come back out of the valley of the shadow of death, I feel sure some such thoughts must have occurred to them. And so

they must be realising the necessity of the practice of *yoga* as of primary importance;—that form which is the union in a common endeavour of all the human faculties. This cannot be attained by any outside blind obedience, but only by the realisation of self in the light of intellect. That which fails to illumine the intellect, and only keeps it in the obsession of some delusion, is its greatest obstacle.

The call to make the country our own by dint of our own creative power, is a great call. It is not merely inducing the people to take up some external mechanical exercise; for man's life is not in making cells of uniform pattern like the bee, nor in incessant weaving of webs like the spider; his greatest powers are within, and on these are his chief reliance. If by offering some allurement we can induce man to cease from thinking, so that he may go on and on with some mechanical piece of work, this will only result in prolonging the sway of *Maya*, under which our country has all along been languishing. So far, we have been content with surrendering our greatest right—the right to reason and to judge for ourselves—to the blind forces of shastric injunctions and social conventions. We have refused to cross the seas, because Manu has told us not to do so. We refuse to eat with the Mussulman, because prescribed usage is against it. In other words, we have systematically pursued a course of blind routine and habit, in which the mind of man has no place. We have thus been reduced to the helpless conditon of the master who is altogether dependent on his servant. The real master, as I have said, is the internal man; and he gets into endless trouble, when he becomes his own servant's slave—a mere automaton, manufactured in the factory of servitude. He can then only rescue himself from one master by surrendering himself to another. Similarly, he who glorifies inertia by attributing to it a fanciful purity, becomes, like it, dependent on outside impulses, both for rest and motion. The inertness of mind, which is the basis of all slavery, cannot be got rid of by a docile submission to being hoodwinked, nor by going through the motions of a wound-up mechanical doll.

The movement, which has now succeeded the Swadeshi agitation, is ever so much greater and has moreover extended its influence all over India. Previously, the vision of our political leaders had never reached beyond the English-knowing classes, because the country meant for them only that bookish aspect of it which is to be found in the pages of the Englishman's history. Such a country was merely a mirage born of vapourings in the English language, in which flitted about thin shades of Burke and Gladstone, Mazzini and Garibaldi. Nothing resembling self-sacrifice or true feeling for their countrymen was visible. At this juncture, Mahatma Gandhi came and stood at the cottage door of the destitute millions, clad as one of themselves, and talking to them in their own language. Here was the truth at last, not a mere quotation out of a book. So the name of Mahatma, which was given to him, is his true name. Who else has felt so many men of India to be of his own flesh and blood? At the touch of Truth the pent-up forces of the soul are set free. As soon as true love stood at India's door, it flew open: all hesitation and holding back vanished. Truth awakened truth.

Stratagem in politics is a barren policy,—this was a lesson of which we were sorely in need. All honour to the Mahatma, who made visible to us the power of Truth. But reliance on tactics is ingrained in the cowardly and the weak, that in order to eradicate it, the very skin must be sloughed off. Even today, our worldly-wise men cannot get rid of the idea of utilising the Mahatma as a secret and more ingenious move in their political gamble. With their minds corroded by untruth, they cannot understand what an important thing it is that the Mahatma's supreme love should have drawn forth the country's love. The thing that has happened is nothing less than the birth of freedom. It is the gain by the country of itself. In it there is no room for any thought, as to where the Englishman is, or is not. This love is self-expression. It is pure affirmation. It does not argue with negation: it has no need for argument.

Some notes of the music of the wonderful awakening of India by love, floated over me across the seas. It was a great joy to me to think that the call of this festivity of awakening would come to each one of us; and that the true *shakti* of India's spirit, in all its multifarious variety, would at last find expression. This thought came to me because I have always believed that in such a way India would find its freedom. When Lord Buddha voiced forth the truth of compassion for all living creatures, which he had obtained as the fruit of his own self-discipline, the manhood of India was roused and poured itself forth in science and art and wealth of every kind. True, in the matter of political unification the repeated attempts that were then made as often failed; nevertheless India's mind had awakened into freedom from its submergence in sleep, and its overwhelming force would brook no confinement within the petty limits of country. It overflowed across ocean and desert, scattering its wealth of the spirit over every land that it touched. No commercial or military exploiter, to-day, has ever been able to do anything like it. Whatever land these exploiters have touched has been agonised with sorrow and insult, and the fair face of the world has been scarred and disfigured. Why? Because not greed but love is true. When love gives freedom it does so at the very centre of our life. When greed seeks unfettered power, it is forcefully impatient. We saw this during the partition agitation. We then compelled the poor to make sacrifices, not always out of the inwardness of love, but often by outward pressure. That was because greed is always seeking for a particular result within a definite time. But the fruit which love seeks is not of to-day or tomorrow, nor for a time only; it is sufficient unto itself.

So, in the expectation of breathing the buoyant breezes of this new found freedom, I came home rejoicing. But what I found in Calcutta when I arrived depressed me. An oppressive atmosphere seemed to burden the land. Some outside compulsion seemed to be urging one and all to talk in the same strain, to work at the same mill. When I wanted to inquire, to discuss, my well-wishers clapped their hands over my lips, saying: "Not now, not now, To-day, in the atmosphere of the country, there is a spirit of persecution, which is not that of armed force, but something still more alarming because it is invisible." I found, further, that those who had their doubts as to the present activities, if they happened to whisper them out, however cautiously, however guardedly, felt some admonishing hand clutching them within. There was a newspaper which one day had the temerity to disapprove, in a feeble way, of the burning of cloth. The very next day the editor was shaken out of his balance by the agitation of his readers. How long would it take for the fire which was burning cloth to reduce his paper to ashes? The sight that met my eye was, on the one hand, people immensely busy; on the other, intensely afraid. What I heard on every side was, that reason, and culture as well, must be closured. It was only necessary to cling to an unquestioning obedience. Obedience to whom? To some *mantra*, some unreasoned creed?

And why this obedience? Here again comes that same greed, our spiritual enemy. There dangles before the country the bait of getting a thing of inestimable value, dirt cheap and in double-quick time. It is like the faqir with his gold-making trick. With such a lure men cast so readily to the winds their independent judgment and wax so mightily worth with those who will not do likewise. So easy is it to overpower, in the name of outside freedom, the inner freedom of man. The most deplorable part of it is that so many do not even honestly believe in the hope that they swear by. "It will serve to make our countrymen do what is necessary"—say they. Evidently, according to them, the India which once declared: "In truth is Victory, not in untruth"—that India would not have been fit for *Swaraj*.

Another mischief is that the gain, with the promise of which obedience is claimed, is indicated by name, but is not defined. Just as when fear is vague it becomes all the more strong, so the vagueness of the lure makes it all the more tempting; inasmuch as ample room is left for each one's imagination to shape it to his taste. Moreover there is no driving it into a corner because it can always shift from one shelter to another. In short, the object of the temptation has been magnified through indefiniteness, while the time and method of its attainment have been made too narrowly definite.

When the reason of man has been overcome in this way, he easily consents to give up all legitimate questions and blindly follows the path of obedience. But can we really afford to forget so easily that delusion is at the root of all slavery —that all freedom means freedom from *maya* ? What if the bulk of our people have unquestioningly accepted the creed, that by means of sundry practices *swaraj* will come to them on a particular date in the near future, and are also ready to use their clubs to put down all further argument, —that is to say, they have surrendered the freedom of their own minds and are prepared to deprive other minds of their freedom likewise,—is not this by itself a reason for profound misgiving ? We were seeking the exorciser to drive out this very ghost ; but if the ghost itself comes in the guise of exorciser then the danger is only heightened.

The Mahatma has won the heart of India with his love; for that we have all acknowledged his sovereignty. He has given us a vision of the *shakti* of truth ; for that our gratitude to him is unbounded. We read about truth in books : we talk about it : but it is indeed a red-letter day, when we see it face to face. Rare is the moment, in many a long year, when such good fortune happens. We can make and break Congresses every other day. It is at any time possible for us to stump the country preaching politics in English. But the golden rod which can awaken our country in Truth and Love is not a thing which can be manufactured by the nearest goldsmith. To the wielder of that rod our profound salutation ! But if, having seen truth, our belief in it is not confirmed, what is the good of it all ? Our mind must acknowledge the truth of the intellect, just as our heart does the truth of love. No Congress or other outside institution succeeded in touching the heart of India. It was roused only by the touch of love. Having had such a clear vision of this wonderful power of Truth, are we to cease to believe in it, just where the attainment of *Swaraj* is concerned ? Has the truth, which was needed in the process of awakenment, to be got rid of in the process of achievement ?

Let me give an illustration. I am in search of a Vina player. I have tried East and I have tried West, but have not found the man of my quest. They are all experts, they can make the strings resound to a degree, they command high prices, but for all their wonderful execution they can strike no chord in my heart. At last I come across one whose very first notes melt away the sense of oppression within. In him is the fire of the shakti of joy which can light up all other hearts by its touch. His appeal to me is instant, and I hail him as Master. I then want a Vina made. For this, of course, are required all kinds of material and a different kind of science. If, finding me to be lacking in the means, my master should be moved to pity and say : "Never mind, my son, do not go to the expense in workmanship and time which a Vina will require. Take rather this simple string tightened across a piece of wood and practise on it. In a short time you will find it to be as good as a Vina." Would that do ? I am afraid not. It would, in fact, be a mistaken kindness for the master thus to take pity on my circumstances. Far better if he were to tell me plainly that such things cannot be had cheaply. It is he who should teach me that merely one string will not serve for a true Vina ; that the materials required are many and various ; that the lines of its moulding must be shapely and precise ; that if there be anything faulty, it will fail to make good music, so that all laws of science and technique of art must be rigorously and intelligently followed. In short, the true function of the master player should be to evoke a response from the depths of our heart, so that we may gain the strength to wait and work till the true end is achieved.

From our master, the Mahatma,—may our devotion to him never grow less !—we must learn the truth of love in all its purity, but the science and art of building up *Swaraj* is a vast subject. Its pathways are difficult to traverse and take time. For this task, aspiration and emotion must be there likewise. For it, the economist must think, the mechanic must labour, the educationist and statesman must teach and contrive. In a word, the mind of the country must exert itself in all directions. Above all, the spirit of Inquiry throughout the whole country must be kept intact and untrammelled, its mind not made timid or inactive by compulsion, open or secret.

We know from past experience that it is not any and every call to which the country responds. It is because no one has yet been able to unite in *Yoga* all the forces of the country in the work of its creation, that so much time has been lost over and over again. And we have been kept waiting and waiting for him who has the right and the power to make the call upon us. In the old forests of India our *Gurus*, in the fulness of their vision of the Truth had sent forth such a call saying : "As the rivers flow on their downward course, as the months flow on to the year, so let all seekers after truth come from all sides." The initiation into Truth of that day has borne fruit, undying to this day, and the voice of its message still rings in the ears of the world.

Why should not our Guru of to-day, who would lead us on the paths of Karma, send forth such a call ? Why should he not say : "Come ye from all sides and be welcome. Let all the forces of the land be brought into action, for then alone shall the country awake. Freedom is in complete awakening, in full self-expression." God has given the Mahatma the voice that can call, for in him there is the Truth. Why should this not be our long-awaited opportunity?

But his call came to one narrow field alone. To one and all he simply says : Spin and weave, spin and weave. Is this the call : "Let all seekers after truth come from all sides"? Is this the call of the New Age to new creation ? When nature called to the Bee to take refuge in the narrow life of the hive, millions of bees responded to it for the sake of efficiency, and accepted the loss of sex in consequence. But this sacrifice by way of self-atrophy led to the opposite of freedom. Any country, the people of which can agree to become neuters for the sake of some temptation, or command, carries within itself its own prison-house. To spin is easy, therefore for all men it is an imposition hard to bear. The call to the ease of mere efficiency is well enough for the Bee. The wealth of power, that is Man's, can only become manifest when his utmost is claimed.

Sparta tried to gain strength by narrowing herself down to a particular purpose, but she did not win. Athens sought to attain perfection by opening herself out in all her fulness,—and she did win. Her flag of victory still flies at the masthead of man's civilisation. It is admitted that European military camps and factories are stunting man, that their greed is cutting man down to the measure of their own narrow purpose, that for these reasons joylessness darkly lowers over the West. But if man be stunted by big machines, the danger of his being stunted by small machines must not be lost sight of. The *charka* in its proper place can do no harm, but will rather do much good. But where, by reason of failure to acknowledge the differences in man's temperament, it is in the wrong place, there thread can only be spun at the cost of a great deal of the mind itself. Mind is no less valuable than cotton thread.

—*The Modern Review.*

(*To be continued.*)

A Character Study of M. K. Gandhi, Leader of the Non-Co-Operation Movement in India.

By W. W. Pearson, M. A., B. Sc.

When Mr. Gandhi gave up a lucrative legal practice in Johannesburg, the annual income from which was over $15,000, in order that he might serve his countrymen, he was obeying the same impelling call which came to Saint Francis of Assisi, and later to Tolstoi. But although he felt that poverty was necessary to himself because it gave him freedom, he does not ask others to follow his example and amongst many of his most enthusiastic friends and admirers are men of wealth and position. His desire was to win for the Indians of South Africa the equality which he regarded not only as the

right of every citizen of the British Empire but also as the right of every human being. But although he fought the Government to win the justice he knew was the right of his countrymen, he co-operated whenever possible with the very government whose abuses he was attempting to remove. He received the Zulu war medal for his services as the officer in charge of the Indian Volunteer Service Corps in 1906, and the Boer war medal for his services as Assistant Superintendent of the Indian Volunteer Stretcher Bearer Corps during the Boer War of 1899-1900. He was also later decorated by the Indian Government with the Kasier-i-Hind gold medal for his humanitarian work in South Africa. It was his hope that by showing the readiness and ability of Indians to share in the dangers and responsibilities of the Empire he would win for them some measure of respect. These medals he has now returned to the British Government as a protest against the action of the authorities in regard to the Turkish Peace Treaty and their attitude to those who were responsible for the shooting of hundreds of innocent people at Amrstiar. Up till quite recently he had believed in the ultimate triumph of justice because he trusted the British people to see that justice was done. Now that hope he has surrendered as will be seen from his open letter to "Every Englishman in India," extracts from which follow:

Addressing his letter "Dear Friend" he continues:

"Let me introduce myself to you. In my humble opinion, no Indian has co-operated with the British Government more than I have for an unbroken period of twenty-nine years of public life in the face of circumstances that might well have turned any other man into a rebel. I ask you to believe me when I tell you that my co-operation was not based on the fear of the punishments provided by your laws or any other selfish motives. It was free and voluntary co-operation based on the belief that the sum total of the activity of the British Government was for the benefit of India. I put my life in peril four times for the sake of the Empire. I did all this in the full belief that acts such as mine must gain for my country an equal status in the Empire. So late as last December (1919) I pleaded for a trustful co-operation. I fully believed that Mr. Lloyd George would redeem his promise to the Musalmans and that the revelations of the official atrocities in the Punjab would secure full reparations for the Punjabis. But the treachery of Mr. Lloyd George and its appreciation by you, and the condonation of the Punjab atrocities have completely shattered my faith in the good intentions of the Government and the nation which is supporting it."

He goes on to explain why he has faith in Passive Resistance or Civil Disobedience.

"I know you would not mind if we could fight and wrest the sceptre from your hands. You know that we are powerless to do that, for you have ensured our incapacity to fight in open and honourable battle. Bravery on the battle field is thus impossible for us. Bravery of the soul still remains open to us. I know you will respond to that also. I am engaged in evoking that bravery. Non-co-operation means nothing less than training in self-sacrifice. Why should we co-operate with you when we know that by your administration of this great country we are being daily enslaved in an increasing degree. This response of the people to my appeal is not due to my personality. You are in search of a remedy to suppress this rising ebullition of national feeling. I venture to suggest to you that the only way to suppress it, is to remove the causes. You have yet the power. You can repent of the wrongs done to Indians. You can compel Mr. Lloyd George to redeem his promises. I assure you he has kept many escape-doors. You can compel the Viceroy to retire in favour of a better one. You can revise your ideas about Sir Michael O'Dwyer and General Dyer. You can compel the Government to summon a conference of the recognised leaders of the people, duly elected by them and representing all shades of opinion so as to devise a means for granting Swaraj (Self-government) in accordance with the wishes of the people of India. The other solution, namely repression, is open to you. I prophesy that it will fail."

Most Englishmen in India regard Gandhi as a clever politician who attains his political ends by masquerading under the cloak of a saint. It is true that no other politician in India has succeeded in doing what Gandhi has done, uniting the people of every Province in a common demand for freedom. Even the late Mr. Gokhale, the greatest Indian statesman of modern times and Gandhi's ideal politician, did not succeed simply because he measured the immediate consequences of his actions in a way which Gandhi never does.

Gandhi has succeeded in awakening the 'common feeling of nationality' of which Sir John Seeley speaks in his "Expansion of England." When, referring to India, he wrote:

"If there could arise in India a nationality-movement similar to that which we witnessed in Italy, the English power could not even make the resistance that was made in Italy by Austria, but must succumb at once."

Mr. Gandhi believed for many years in the doctrine of gradual evolution towards self-government and tried the method of co-operation with the British Government whenever possible. But at length he has adopted a more incisive method, and has created in the masses the feeling that it is shameful to be under foreign domination. Sir John Seeley wrote:

"If the feeling of a common nationality began to exist in India only feebly; if, without any active desire to drive out the foreigner, it only created a notion that it was shameful to assist the foreigner in maintaining his dominion, from that day, almost, our Empire would cease to exist."

Sir Michael O'Dwyer writing recently in the London "Fortnightly" has said:

"Since the Mutiny, the position of our government was never so weak, its credit never so low.

"Our margin of safety in India was never very large, and in these days of world-wide anxiety and peril it has been reduced almost to vanishing point."

But it would not have been possible for Gandhi to have created this feeling had not external circumstances concurrently converted the masses of the people to the belief that the continuance of foreign rule was no longer tolerable. For the last twenty years the desire for a greater share in the government of their country has been growing rapidly in India, and many methods have been attempted to attain this end. The Indian National Congress has met year after year and talked, the Swedeshi movement in Bengal, which started after Lord Curzon's attempt to partition Bengal in the teeth of the unanimous opposition of the people, had its enthusiastic response in the imagination of the whole of Bengal, while religious organizations like the Arya Samaj in the Punjab, and the Ram Krishna Mission started by followers of Swami Vivekananda in Bengal all had their share in educating the people to a realisation of their own rights. But none of these went so directly to the root of the matter as Gandhi's preaching of Non-co-operation. He showed that in thousands of subtle ways Indians were by their co-operation with the existing form of government simply prolonging its life. He pointed out that no government can exist except with the co-operation of the people.

Seeley's words are coming true, and, they are coming true because of the influence of this one man, Gandhi. A recent writer in India has said of him:

"Mahatma Gandhi cuts at the very root of the disease. He is like a surgeon performing an operation, rather than a physician administering soothing drugs. And, as his surgeon's knife cuts deep, we can see at once the recovery of self-respect and manhood and independence."

—*The Asian Review.*

(*To be continued.*)

Sacrifice and Service.

The story of the "Widow's Mite" in the Bible illustrates the vital truth that the test of all giving lies in the giver's capacity for self-sacrifice. The poor widow cast into the treasury only two mites, which made a farthing, while many that were rich had cast in much. Nevertheless, as Christ pointed out to his disciples, she had cast in more than they all, for she had given out of her poverty, while the others had given out of their abundance. In these days, the millionaire who gives a few thousands has his name trumpeted in the papers, and perhaps his munificence is even recorded in school-boys' text-books as worthy of emulation. We are, therefore, in danger of forgetting that the humble gifts of the poor are more acceptable unto God than the proud, ostentatious gifts of the rich, since there is more of real sacrifice in the one case than in the other. The humble giver also rises in moral stature: and this is indeed no small gain.

The man who sacrifices the prospect of material wealth is no less worthy of praise and admiration than the poor man who gives away what he has earned. The young man who takes a vow of poverty for the sake of serving his country may not always rise to celebrity, but there is no doubt that his example will act as a silent influence on those around him, and inspire others to the like sacrifice. Indeed, the test of the greatness of a people is to be found in the number of men and women among them willing to subordinate material to moral considerations,—in other words, in the number of self-sacrificing men and women.

It would, however, be absurd to try to measure the greatness of an individual simply in terms of the actual or prospective *wealth* that he has sacrificed. In many cases, we have no means of knowing the amount so sacrificed. We cannot say, for instance, how much the unknown authors of the Upanishads, or the great Rishis like Vyasa, Vasishta, and Valmiki, could have earned if they had turned their energies in that direction. In many cases, on the other hand, we can say definitely that much could not have been earned. If Jesus had not been a great religious teacher, he might have been a carpenter like his father; Chaitanya might at best have become the teacher of a *tol*; Nanak might have kept his family grocery; and, coming down to our times, Ramakrishna Paramahamsa might have become a temple-priest, or the singer of a dramatic company, or a professional story-teller. In none of these cases could much money have been earned. We render homage, therefore, to the great prophets, saints and sages of the world, not because they sacrificed actual or prospective wealth, but because they renounced the pleasures of the world and altogether turned their backs on things of the sense.

Nor can the greatness of a man be measured by mere sacrifice. Buddha, it is true, was heir to a kingdom, and showed rare sacrifice in renouncing it. But his is not the only instance in history of a prince abdicating his throne, or being indifferent to kingly pomp and power. Buddha could not have become the *Buddha*, the enlightened one, if he had merely renounced his kingdom and all worldly pleasures; he had to win the priceless wealth of spiritual illumination by diverse and long-continued penances and austerities. The same is true of the other great religious teachers of the world whom we have cited. Mere sacrifice is barren, and of no avail; it is negative, and no greatness can rise on a negative foundation. The void that is caused by the sacrifice of worldly pleasures and attachments must be filled up by the positive wealth of moral strength and spiritual illumination. Man can never rise to the highest pinnacles of greatness if the love of worldly pleasures does not give place to an insistent and irrepressible yearning for Wisdom, and Piety and unselfish Service.

[Suggested by an Editorial Note in the Bengali Journal "Prabasi"]

A. RAMA IYER, M. A.

Chrysanthemums.

The importance and sanctity of flowers in worshipping Gods and on matrimonial and other festive occasions is well-known.

One of the most lovely and gayest of flowers is the *Chrysanthemum.* Ladies largely use it for decorating their hair. The word, *Chrysanthemum*, literally means "golden flower," (*chrys*, golden, *anthemon*, flower,) a quite happy and appropriate name for the flower on account of its pre-eminently yellow colour. The ancient Greeks used it in their sacred garlands. The Japanese are so much fascinated with its resplendant beauty that the highest honour in Japan is the order of the Chrysanthemum. To the Chinese, too, it is a favourite flower. They represent it in pottery and in paintings.

The plant is a shrub of many roots and stems. It is propagated by means of slips *i. e.* portions separated from the root stocks. Planting is done in March—April. The plant begins to flush profusely in July.

It is said that there are about 5000 species of the Chrysanthemum. We in South India are familiar with two varieties, the smaller one, known as *Camanthi* or *Javanti* in Tamil, is liked by ladies for decorating their hair, and the bigger one is abundantly used for garlands. Flowers of both these varieties are yellow, although a few plants bearing flowers of a white hue are seen here and there. The Japanese Chrysanthemums which are very large and which have drooping petals are exceedingly charming and graceful.

"She wears a robe woven of the noon-day sun,
Mixed with green threads won from the East at dawn,
Bordered with silver moon-rays finely spun,
And gemmed with glow-worms from some shadowy lawn.
"She wears a crown of dew-drops bright like tears,
Her girdle is a web of rainbow dyes,
She knows no youth nor age, the hours and years
Leave never a shadow on her lips and eyes."

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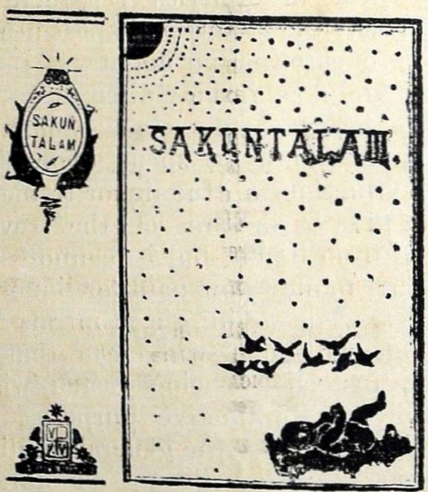

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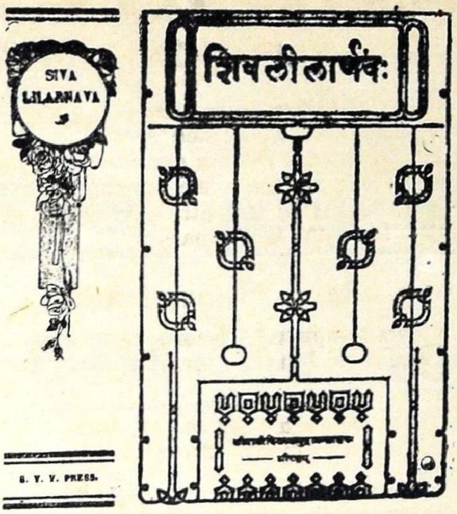

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